



# THE FLAMING SWORD

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# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relation and affairs of its own people. In this corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## Portent of the Signs of the Times.

The Obvious Mistakes of the Optimist; the Age of Adulteration and Corruption; the Conflict of Forces of the Old Order of the World.

KORESH.

THE TERMS OPTIMIST AND PESSIMIST distinguish two classes of people, which mark the limitations of the oscillation of the pendulum of public sentiment from the equipoise of discriminating judgment on the questions which agitate the thought. We have reached the point in the progress of the age, in which the signs of the times and the sentiment of the optimist are in decided disagreement, and also from which the declarations of the prophets, the Lord, and his Apostles are diametrically divergent. According to the declarations of inspired men, authorized by no less a character than the Lord Jesus Christ, and by the operation of the Holy Spirit, there would come a time in the history of the world in which no man could buy or sell without the name of the "beast" or the number of his name, either in the forehead or in the hand. This period of human activity is to be marked by the breaking up of old institutions and the reorganization of society upon entirely new principles. There would come a time of trouble "such as never was, no, nor ever shall be." Will these predictions be fulfilled in the progress of the world toward the establishment of the kingdom of righteousness which we should not only expect, but which has been declared through the function of Inspiration?

If we mark well the signs of the times, under the direction of a logical and discriminating analysis, we are enabled to discern the fact that the events which are marking the rapidly-hurrying forces of revolution toward the vortex of that climax into which the hope of the world must necessarily center, are in strict agree-

ment with the predictions of the Lord and his Apostles. Commercialism is the prevailing inspiration and aspiration of the soul of activity; and this activity, impulsed by the inordinate love of money, is the keynote to the prostitution of the commercialism which determines the present status of universal corruption.

There was a pure food exhibit in Jacksonville, which no doubt was for the purpose of advertising a company or trust whose distinction to the claims made may rest in the title itself, but which unmistakably points to the fact of the adulteration of the foods of other establishments. If our food-stuff were not adulterated where-soever the possibility of adulteration can be introduced, there would be no incentive for the advertising of pure food-stuff as distinct from the productions of the other fellow, who prostitutes his commercial advantages. This is an age of prostitution and corruption. There has never been a period in the world's history when corruption was so pronounced in every department of activity as at the present time. Miss Tarbell and Thomas W. Lawson have set the ball of investigation rolling, and the investigations which have been forced into public notice are exhuming from the graveyard of public morality, the rottenness of the commercial institutions of the world, and the corruption into which the Christian nations and peoples of the world have declined.

No nation among the nominally Christian powers of the world dare trust its sister nation, except upon the authorization of the power of the "beast," the mark of the "beast," either upon the forehead or in the hand. There must be a national credit predicated upon the



basis of a redundant treasury, with all the possibilities of meeting the commercial obligations which have been assumed by virtue of commercial transactions. The nomenclature of a Christian brotherhood and the claim to the title of Christian are not a guarantee of respect, consideration, or trust. To be a Christian brother, entitled to credit in the commercial field, is to be enabled to buy and sell under the influence of the mark of the "beast," inscribed conspicuously upon the forehead or in the hand.

The obligation which one nation may acknowledge to another is not considered sacred unless that one nation can enforce its demands at the cannon's mouth. Because of this condition throughout the world, no nation is considered secure in its rights which cannot maintain its authority with a formidable army or navy, or both. Navies and armies are maintained at the expense of the people, because men have no faith in one another; and every Christian nation is suspicious of every other nation of the same profession. When one of the representative Christian nations projected the conception of a conference of peace for the nations of the world, I made the declaration that now, because of the peace conference at The Hague, we might look for war; and in all probability, the very nation which inaugurated the assembly would be the first to provoke a war with some other nation. I did this upon the knowledge that when they would cry "peace! peace!" there could be no peace, because the spirit of peace does not exist within the hearts of the people. Is there another call for a conference at The Hague? Prepare for war. The war which the coming peace conference at The Hague may augur, might be of such a character as to preclude the possible jurisdiction of an international compact; for there are causes for disturbance lying at the very foundations of the industrial and commercial interests of the entire world, which an international compact would fail to reach.

The forces which are undermining the present construction of the religious, social, and political fabrics of the world, are deeper in the fundamental strata of moral obligation than is indicated upon the surface of what is falsely called the civilization of the age. That the world has not developed from the degrading stages of barbarism, is unmistakably shown in the destitution of soul exhibited in the commercial institutions of the world, founded upon the inordinate and sordid hankering after all the products of industry, through which the masses of the people are ground under the feet of the opulent,—made such by their robbery of the producers of the wealth of the world.

The specific astronomical indicator of the termination of the dispensation is the position of the sign Aries on the dial of the Zodiac; this sign now transiting from the constellation Pisces to the constellation Aquarius.

This transition of the sign marks, astronomically and definitely, the end of the dispensation, which is the end of the world. This does not mean the end of the physical earth, for this will never end; but it does mean what is signified by the end of the world in the prophetic declarations of the Bible. The end of the world is the end of a specific order, after which there will be a new order in which all things will be made new, because there will be a universal revolution in the organization of the religious, social, and political forces of the human race. The old church will inevitably come to its end, which is the passing away of the old heavens; the present forms of government will pass away, which is the passing of the old earth. Then will come the new heavens and the new earth, in which will be manifested the righteousness of God, for God will come to dwell in his holy Temple, this Temple being his righteous humanity.

The optimist who flatters himself that the world is growing better (a conviction in diametrical antagonism to the declarations of the prophetic records) is destined to disappointment; for while the fruition of the Son of God will bring into the world the product of perfection, the sordid influences operating and controlling the human race will continue until that fruition and its concomitant revolution in the soul. They are not the influences of love to the neighbor, the better impulse, and the one alone upon which can be rested the expectations of a higher moral standard.

The inordinate love of money which constitutes the motive potency of the world's present activity, is not conducive to the condition of peace which the optimist hopes will be ushered into the world in opposition to the inevitable processes of the laws of revolution. The new nation will be born according to the laws of order through the struggles of a bloody conflict. The signs of that revolution are conspicuously written in the antagonisms between the conspiracy of the money power of the world and that other conspiracy, namely, the labor-unionism which is organizing its forces for the final struggle between so called capital, and the forces of industry which capital is attempting to subjugate, and influence whose encroachments upon the liberties of the people are proportionate to the development of its organic power.

Labor-unionism is one of the most dangerous conspiracies of the age, and constitutes one of the most conspicuous indices of the culmination of the times. It carries the mark of the "beast" in the hand, this sign being the guarantee of the liberty to buy and sell for it is declared that the time will come when no man can buy or sell without the mark of the "beast," either in the forehead or in the hand. This power will be of short duration, because it marks the end. It will bring into the kingdoms of the earth the blood and thunder



which will dissolve and dissipate the governments of the world, according to the present conceptions of what government should be.

We are not in sympathy with either party to the great controversy which will bring the final conflict. We declare, however, the fact that it will come; and that through it old institutions will be overthrown, that there may be place for the establishment of the new order now ready to be born into its existence. The forces of disorder are hastening the conditions of dissolution and preparing for the end. Our warning is to those who are looking for the manifestation of the Sons of God, and who are accounted worthy to attain to the state of immortality.

## New Century Studies and Reviews

Lucie Page Borden

### THE MODERN WOMAN.

*Her Imperative Duty to Economize Her Forces; Woman's Mission in World Refinement; the Power that is to be Hers.*

THE MODERN WOMAN does not understand how to economize her forces. She is too free in exhausting her strength. She should remember that strength saved is strength earned. The vitality of the system is sometimes at a low ebb, and it is just at these times that most women make a mistake in not husbanding their resources. They are more than likely to rush out to seek amusement, to organize a special expedition, or to plunge into a special piece of work, instead of cultivating a quiet and reposeful state of mind with a day's rest.

The modern woman has many demands on her time and attention, but it is sinful to permit these claims to make life a burden or to shorten her days. Her prerogatives do not include the right to nervous prostration oftener than twice a year; but she is apt to push her right to this interesting state too freely by educating herself into the necessity for all kinds of subtle refinements which consume time without adding any true lustre to her character. One cannot be too refined in the sense that true dignity demands, but there is such a thing as pushing the enjoyments of the hour to a degree that makes them superfluous. To be disengaged from social duties should not be the means of disappointment, but afford opportunities for rest and recreation in another way. Nervous excitement is too frequently the habitual status of the modern woman.

The clubs which are formed for her benefit are a stimulus and an interest which should act upon her in the most delightful manner. All too frequently they talk about the woman who is clubbed to death. When jealousy and suspicion invade the ranks of club women, the result is disastrous both to body and soul. This, however, is not often the case. It is rather over-ween-

ing ambition and a desire to keep up that prostrate many women. The desire to improve intellectually is one of the strongest impulses put upon the woman of today. There are associations for working-girls, literary clubs, social clubs; but the one object to be considered in this intellectual work is this: Will it conduce to the interest of the world and of myself in the highest pursuits?

The pursuit of secondary aims is going to be ruinous to the complete advancement of the world, and it belongs to woman as the queen of the home and of society, not to be satisfied with low aims. To seek the best—this means to look for God's work and to help it forward. The possibilities of achievement set before woman today are not secondary to any she has enjoyed in the past, for the world is at the threshold of a new era. An Episcopal clergyman has just made for himself an unenviable notoriety by predicting that in the future no Elizabeth nor Victoria will sit upon the throne of political power. "God," he says, "has never called woman out of her sphere except in emergencies, when man has been too debased to perform the tasks that legitimately belong to him."

The view that no woman will come into political power again is given just when the age of the supreme power vested in woman is thought to be at hand, at a time when her capabilities and possibilities are brought forward as never before. The state of English literature in the time of Elizabeth is in itself too well known not to serve to refute the statement that men were too debased to reign. The Victorian age has been blessed by statesmen of known ability; but the truth is that the zenith of England's prosperity came under the auspices of a woman who was wise enough to govern through her counsellors, but able enough to reject their counsels when her own instincts told her they were wrong. Elizabeth was not the gentlest of her sex; she could curse and swear like a man, but she reigned in the most glorious period of English genius, so famous that it is known as the golden age. She was supported by the statesmen of her day, but it was the men of genius who gave the brightest lustre to her time, and they were not ashamed to serve the virgin Queen as her vassals, and to serve for her favor with all the arts of the courtier. The fact that Elizabeth was brought forward as the head of the state, meant the overthrow of the Catholic power through her intense jealousy of Mary, the Catholic sovereign. So it seems that even the baser of the feminine attributes may contribute to the downfall of a power that is setting itself up in hostility to the progress of the world.

The gentleman who has acted as prophet in this instance, says, furthermore, that he would prefer, if the sexes are to be equalized, to refine the man rather than to vulgarize the woman by giving her the ballot. He compares her right to go to the poles to the right she might like to assume to smoke cigarettes or to use rough language. Perhaps the best way to refine the man is to let his primaries be shared by the gentler sex. What a libel upon civility and decency it is to compare



the arrangements for electing public officials with such practices as smoking and swearing! The tone of American politics will bear elevating, and it might be the mission of woman to do this. The modern woman has time to engage in municipal affairs, thanks to labor-saving machinery in the household.

The reason why so many women are able to carry forward their engagements is due to the use of stimulants. This practice is particularly prevalent among those of wealth. The habit of trying to keep up under the pressure of many social duties by the aid of strong stimulants is demoralizing to the health.

The purity of woman is to be exalted in the future by instruction which will lift her out of the depths into the region of devotion to the highest possible duty, the highest possible good, the realization of what the kingdom of heaven means to her after days and nights of bitter anguish and oppression. The price of immortal life is chastity.

#### The Typothetæ and the Typographical Union.

A PUBLIC NOTICE appears in the columns of the daily paper to the effect that the Typothetæ of New York will persist in their purpose to run open shops, and all competent compositors will be fully cared for and retained in permanent positions; also that the progress of the work already done is satisfactory to the members of the Typothetæ and better than they expected.

The printers' union, known as the Typographical Union, is in direct opposition to the views of the Typothetæ; and the fight is on in most of the large cities. Here we have two great opposing forces, one contending for liberty, the other for tyranny. If a man for reasons best known to himself, refuses to join the union, he is to be refused the right to work in any printing-house in the country, according to the demands of the organization. It is a shame that such a firm as Harper & Bros. will yield to these demands, but the closed shop has won a victory in this great House. The firm employs about one hundred compositors, and has just granted the eight hour work-day as well as the promise to hire only union men. There are 1,200 strikers in the city of New York, and the Typothetæ is trying as far as possible to fill their places. One hundred and twenty-five journeymen printers in Washington have just joined the strikers. These men are employed in fourteen of the largest book and job offices in that city. In San Francisco the Typographical Union has laid out a campaign to wrest from the printing-houses a reduction of the hours of labor to five eight-hour days per week.

The widespread effort to make the closed shop an article of agreement characterizes the situation at the beginning of another year. What will be the result to the country of two great organizations of equal strength pulling in opposite directions? It is easy to foresee that many of the demands granted to the union men will go far to swell their desires. In other words, the more they gain, the more they want. The resort to force is not unknown. The Typothetæ report six

machines tampered with in the past few days, and regard to the Washington strike the significant words are used: "This strike will be conducted along peaceful lines." The introduction of a new power in the strike has come with the effort to organize men to resist the terms of work offered them by the great corporations. Instead of coöperation there is opposition. This means violence at no distant day.

The methods used by the Typothetæ include the opening of "preparatory schools" where the strike-breakers, brought from distant cities, are taught to set type on the linotype and monotype machines. Many of them have always set type by hand. An unused school house has been hired and cooks installed, so the men may find board and lodging without trouble to themselves. These provisions for their comfort are most grateful to the strangers who have come to undertake a difficult and in some cases a dangerous task.

It is said that every printing-house has its "devil" and if the closed shop become universally accepted, the devil will be serenely triumphant, for intimidation is at the bottom of the strike movement, and intimidation means violence.

"Thy kingdom come. Thy will be done in earth. Let this motto be hung in the establishments where the question of the closed shop is uppermost and where violence is to be feared. The kingdom of heaven does not seem to be the size of a mustard seed now, but it is said that it will fill the whole earth.

#### "All's Love Yet All's Law."

THE DIVINE LOVE works through law. This is a very simple statement that is not in danger of being disputed by intelligent persons. The savage who has not learned to exercise his intelligence finds that every phenomenon is extraordinary. He is unable to account for the simplest sights and sounds about him. He is superstitious, and so far from deducing laws from what he observes, he says that Manitou, his god, has done this.

Law means the process by which and through which God works. Does he ever work outside of law? The theologians used to say in literature, much of which is obsolete, that the miracles of the Bible could not be classified, that these apparently inexplicable wonders took place by divine interposition and suspension of natural law. We now know that no miracle has its origin in anything but law, and that law is the expression of the principles of the divine mind. Does God step in to heal the sick by putting aside the physical laws that he has established? Is He the lawbreaker? Not so, for every time he appears in flesh as the divine man it is by virtue of the laws of his own being that he thus appears. He is bound by his own laws.

Law shows in that burn on a child's finger when he holds it in the pretty blaze to find out what it is that shines into his face. Nature does not make excuses for culprits on account of their ignorance. She induces them into the secrets of the universe so that she may



The laws of immortal life transcend the knowledge of the ordinary man. The translation of the Lord Jesus is a mystery accepted on faith by the Christian world. If it took place, it was the result of a higher law, one that can be known and applied. This statement seems almost sacrilegious to one accustomed to settle all such questions by the words, "He was God; we cannot understand what he did." But the same phenomenon is averred of prophets, of heathen characters. It is admitted that Elijah, who is not supposed by the Christian world to be any kind of a God, was translated. Then the law did not apply merely to the God manifest in human form nineteen hundred years ago. The laws and processes for obtaining immortal life in the body are set forth now, and must be tested by obedience.

RESOLVED, that in the interests of the state and in the name of law, order, integrity, and that virtue now obsolete but once paramount, yeleft honesty—we, the presidents of the three great insurance companies, known as the Equitable, the New York Life, and the Mutual, invite the Hon. Grover Cleveland to act as referee extraordinary to adjudicate all questions and to stand between us and the world as the guardian of our integrity. As a slight token of our esteem we offer him in return for these services \$12,000 per year and great glory. He shall be authorized as a court of last appeal to forbid rebating of premiums; and we propose

STREAMING DOWN from the central sun come rays of gravic energy. Somewhere in traversing the vastness of space (for even four thousand miles is a long distance), these rays meet with an upward or levitic stream, and under proper conditions of temperature the two streams enter into union. This union is a combustion in which new products are created. Here the atom is born and takes its flight toward the earth, perhaps in some bit of meteoric metal. The invisible agencies are not seen in their passage through space, and the gaping crowd wonders at the strange phenomenon when the hissing-hot meteor falls in its midst. The precipitated particles have come down from the vortex.

A century and a year ago, there took place a colossal struggle for the possession of universal maritime supremacy, the nations engaged in this memorable struggle being France, Spain, and England, which in their Zodiacal correlations were severally associated with the signs Leo, Sagittarius, and Aries, which stand in similar geometrical relationship to each other—forming as they do the great fiery triplicity or inscribed triangle of the Zodiacal circle. These fiery elements in their relation to the human mind express the characteristics of courage, impetuosity, and indomitable energy; they are specifically inspirational, and cause the mind to act



more from brute impulse than from the dictates of human reason. Furthermore, the great Napoleonic wars that throughout fifteen years convulsed the continent and even caused Albion herself to tremble, in their activities and the manner in which they were waged, partook largely of these qualities, for no extraneous considerations were permitted to clog the wheels of the war-chariot; and the long sequences of events succeeded each other unimpeded until the great consequence, the object for which Nature had liberated these terrific forces of destruction, had been finally accomplished.

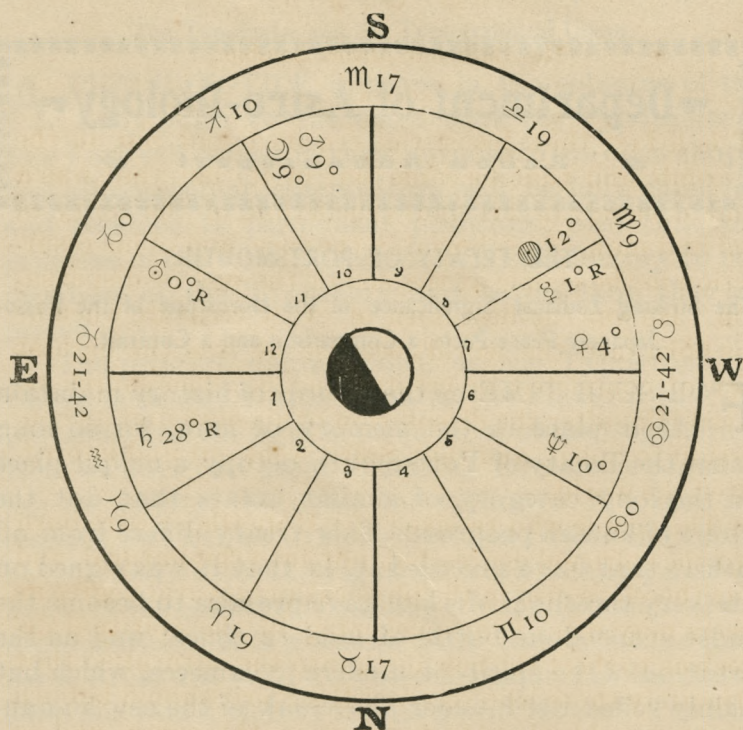
Thus the sonorous roar of the Gallic lion penetrated the Alpine passes, echoing and reëchoing on the fields of Rivoli, Marengo, Austerlitz, Jena, Eylau, and Wagram, until it gained the limit of its range on the distant plains of Borodino. The treaties of Campo-Formio, Luneville, Foligno, Amiens, and Tilsit afforded breathing spaces wherein Nature, exhausted by her titanic

instrument through whom the consummation embodied by the Treaty of Paris was finally attained. The events of the nineteenth century have been the outgrowth of the soil that was turned by the sabre of the "Little Corporal;" and in like manner the wars of the new epoch that now confronts us, must perform a like service to the ensuing age. But the lapse of a century has shifted the scene of operations, and even new *personae dramatis* present themselves, for France for nigh a century has sobbed in the throes of minor political upheavals; the creations of her kinglets and petty demagogues, Spain made her final exit at Trafalgar; England, still impelled by the momentum imparted by faded glories and by-gone power, is nodding.

The triangle of fire that applied the torch to medievalism in Europe has consumed itself; its spirit has fled to other habitations; its ashes alone stand as the memorial of its past achievements; and now as the curtain is rung up on the drama of the twentieth century, three new factors in the great national spectacle present themselves. These are Russia, Japan, and the United States, severally represented in their Zodiacal relations to Aquarius, Libra, and Gemini, signs known collectively as the airy triplicity and the three *humane* divisions of the great circle. These three signs, in contrast to the fiery or affectional triplicity, are related to the thinking and reasoning faculties of the human brain. They exercise restraint on impulse, attain their ends by craft, stealth, or diplomacy rather than by the employment of physical powers; in a word, they command the forces of intellect in lieu of the phalanx of arms. The most convenient way to draw a clear distinction between these two triangles is to say that in the realm of physics, the former involves magnetic and the latter electric properties; and if the student will glance at the figure of the Zodiacal circle he will perceive that the two triangles are mutually coördinate.

Now the age we are entering upon is distinguished from its predecessor—the age when brute force held the sceptre and wielded destinies—by reason of its commercial activities, the immense volume of its intellectual productions, and its mechanical contrivances, the product of commercial demand and intellectual supply; and the three nations above referred to are not ill adapted to represent these forces now coming into successful active operation. The question to be considered by the thinking man of today is, whether in the exercise of its functions, the potential power of modern commerce has been employed to ameliorate the condition of the human masses, or whether its forces have been so perverted as to place a more burdensome yoke on the necks of the serving classes than ever military conscription and the devastations of war imposed on the continental peoples. Has intellect gained a dominant ascendancy over bestial passion? Have men's minds attained that high degree of cultivation that renders them fruitful soil for the implantation of the seed of that highest social order, whose establishment will banish forever the fierce culture of the sword?

The much belauded Treaty of Portsmouth is the



Horoscope of the Treaty of Portsmouth.

September 5, 1905, 3:47 p. m.

efforts, recuperated. They were pauses in the great struggle imposed by exhaustion, and were not the product of mediation and a sentimental regard for human suffering, nor the outcome of commercial considerations; and the curtain was not finally rung down on this stupendous military drama until 1815, when the Treaty of Paris, the immediate outcome of the death-struggle on the plateau of St. Jean, ushered from the stage the leading actor.

The sword has ever been, and until humanity has become educated, cultivated, will continue to be the ploughshare that prepares the soil of the human mind for the spiritual seed of new social institutions, by breaking up and pulverizing conditions of life that have stiffened and ossified during the growth of past ages. The wars that opened the nineteenth century had a mission to perform, and Napoleon was the God-sent



creation of the three humanitarian powers, and supplies an affirmative answer on the part of this trinity of modern manhood to the questions we have just propounded; yet it is an affirmation that the masses who are smarting under the galling stripes of competitive commerce, must refuse to echo when the light from the Sun of the new age lifts the scales that obscure the knowledge of their servitude from their mental vision.

Up to the moment when this peace-pact stayed the hand of Bellona, the tide of war was running strong. Yet no decisive victory had crowned the efforts of either belligerent; the energies of neither had become even temporarily exhausted, for the previous three months had been actively employed in preparation for a final struggle. The spirit of war, the most potential educational force the world possesses, had formulated and fashioned the channel for the outlet of its pent up energies; its fires had been kindled by the erstwhile champion of peace and the torch applied to the vast social fabric, when the mantle of *candida Pax*, fallen from the shoulders of the prime instigator of this conflict, as if in irony descended on the portly frame of none other than the world-famed exponent of the *argumentum baculinum*. On President Roosevelt rests the responsibility for the creation of the colossal dam that has stemmed the flow of the mighty currents of the all-consuming fiery lava that, like the Napoleonic wars, threatened destruction to the old order, and more especially today to the well-nigh impregnable castle in which the captains of the modern army of industry have installed themselves.

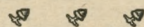
Napoleon established his vast continental system by closing the portals of Europe to British merchandise in order to paralyze his arch-enemy, England, which alone stood between him and the accomplishment of his gigantic projects. His commercial system, which laid restrictions on trade, was legitimately employed as an instrument of war to harass a foe and not to despoil the toiling masses in order to enrich a few parasites; for the very wars he conducted demolished the old commercial system that had flourished under the sway of the Bourbons and of their fellow-monarchs. He had a vision of a vast empire of which France would be the ruling kingdom, and the confines of the universe the frontiers—an empire in which commercial freedom and unity of power would become finally established. For the attainment of this ideal he warred, still wars, and will continue to war till the grand ideal is realized.

The cry of peace that has been raised by the three humanitarian nations is the war-whoop of the modern army of commercial brigands; and the Treaty of Portsmouth must stand a monument to the cowardice of the nation that voiced it, and to the subservience to commercial interests of the people among whom it has found so sonorous an echo.

The accompanying chart gives Zodiacal and planetary positions for the hour at which the treaty was signed. It declares in no uncertain voice the value of this instrument as a harbinger of universal peace. Saturn and Venus, the rulers of Russia and Japan,

respectively occupy the ascendant and descendent. Capricorn and Aquarius, tenth and eleventh house influences, are rising; Mars is securely wedged between these two houses; the Martian decanate of Capricorn ascends; Mars in a fiery sign lords the mid-heaven; Mars afflicts the sun by quadrature; Mars directly opposes Jupiter, and finally Mars is found in exact conjunction with the Moon.

It is a Martian map, a red map, a map on which is delineated the poniard but thinly veiled by the soft folds of the robe of peace. It would be idle to discuss in detail the startling features presented by this chart. Suffice it to say that the overwhelming power of the red planet here proclaims that the sword has still a mission to perform, and that until the stiff-necked bull of competitive commerce has received his death thrust, it will ceaselessly pursue its mission to furrow the serried ranks of the world's unregenerate.

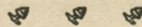


## The Birth into Divine Sonship.

KORESH.

IT is a fact that Jesus was crucified and put in the tomb, and that he came out of it; but that was a symbol merely of his final crucifixion, of the unity of God and man, of his burial in the race, and of his resurrection in the people at the end of the age or dispensation. He was the first-born of every creature when he was born into the world, because he was the highest born of completed or created beings. The church received Him after the dissolution of his flesh and its conversion to Spirit, and that Spirit went out and impregnated the world.

The people who received the Holy Ghost were born into the spiritual degree but not into the natural, and they therefore died in the physical or natural degree as others may die. That quickening in the spiritual degree was to effect the new birth into the natural, so that ultimately those who received His Spirit should be born into the world, should stand upon the earth, and be brought forth as Sons of God in the natural or outward degree.



## The Parable of the Good Seed.

KORESH.

THE Disciples did not understand Jesus when he gave them the parable of the sowing of the good seed. They knew the law held good so far as the vegetable kingdom was concerned, but they could not carry it into the other domain and see how it would operate there. It is difficult sometimes to see the analogy between a certain law or principle in a higher and lower domain. How did Jesus explain this parable? His Disciples could not comprehend it. "The good seed are the children of the kingdom; the field is the world, and the harvest is the end of the world"—the end of the age or dispensation. According to His own doctrine, the harvest could not come until the end of the dispensation is reached.



## In The Editorial Perspective.

THE EDITOR.

THE ABSOLUTE CURRICULUM is of possible determination; indeed, an understanding of what must be involved in it, and of the processes and principles through and by which it is derived, leads to the conclusion that the solution of the problem of the absolute curriculum is inevitable. The author of "Man and the Cosmic Principle" has presumed to propound the question as to "What is the absolute curriculum?" as one of the "fundamental problems of life;" and assumes that the question has received consideration from no other than himself. Emphatically, anything short of Universology cannot comprise the absolute curriculum. Koreschan Universology is the science of the whole universe; it is a complete analysis of all its laws, and of the principles and processes of all the functions active in and through all its forms. The essential basis of the absolute curriculum must be the absolute knowledge of the universe, the cause and purpose of its existence, and the processes of its perpetuity. We may ask, What is the absolute curriculum from the Koreschan point of view? If we present the subject on the basis of universals; if we present the view derived from an analysis of the universe itself, the reader will be the better prepared to understand the subject of what the absolute curriculum is as a course of study in the university. The word curriculum is a Latin word meaning "a place to run in; a course, or motion; a race." The word is derived from the root *curro*, to run. From the same root we have the word current. The Almighty has a race to run; he runs the human race. The course of his race is a circle, the anthropostic Zodiac. It is a new thought to the world, that the Almighty runs his circle of experience and research that he might re-learn the lessons of life. The Almighty could not perpetuate the world if he did not come out from the interior realms periodically and explore the externals of existence. The course of experience prescribed for the candidate for graduation in the school of the Almighty, extends through dispensations of time. The Son of man reached his perfection in the Godhood and the Godhead through suffering—through running the gamut of the universal scale and the gauntlet of hades. The absolute curriculum begins with the initial step in matriculation into the university of experience in the median line of divine progress. The absolute curriculum is a circle of experience, a sphere of learning. That sphere constitutes a cell of development, the womb of knowledge, the matrix of formation. The college is called the *alma mater*, the fostering mother, which is to the intellect of the student what the great cell of development is to the man in the highway to perfection, the goal of human destiny. The greatest university is the school of the universe. The word university means "all together, the whole." The course of development of the Son of man in the sphere of universal activity is his absolute curriculum. When, in the course of his career, he amplifies the substance of his philosophy into *science*, he is ready to establish for the world the genuine university, the highest and greatest school of human learning. A true university is where all branches are taught,

where all truth is imparted, where the whole universe is studied; and the processes and principles of application of every law of universal economy to the world of man, defined. Only he who has run the course of the great circle of the Absolute, can define the absolute curriculum and devise it as a course of study for the candidate for immortality. The end of all learning is life; and when truth is manifest, its coördinate expression is in its absolute truth. The essential basis of the absolute curriculum is the knowledge of the great *cell-world* in which we live. No other conception of the universe can furnish the pattern for a course of intellectual development. The absolute curriculum is not a subject of arbitrary decision. It must come as the result of the running of the greater course by the Teacher of all truth. When he has finished his course he founds his System, his School of the Prophets, his College of Life, his Institution of Universology, in which is followed, as the course of all mental and vital progress, the Curriculum of the Absolute.

THE AUTHOR of "The Millennial Dawn" and advocate of the "second probation" for billions of sinners of the past, seems to be growing sensational, although he disavows it. The title of one of his recent sermons was, "To Hell and Back; Who are There? Hope for the Return of Millions of Them." His answer to the question as to who are in hell is about true—that is nearly everybody who has lived in the past; but he could not answer so well the question to who are *not* in hell, for immediately he would say, "Why, people who are alive now in the world—people now on earth—they are not in hell; but most of them may go there." His idea is that the common *grave* is hell; that is, the *hades* or *sheol*. Now it is true that the Bible speaks of the place of the dead as *hades*, *sheol*, or *hell*; and the unlightened mind conceives of but one kind of grave, and concludes that the hole in the ground in which coffins containing lifeless bodies are placed, is the "grave" referred to in the Bible. But how about those who are not buried in such graves? Suppose they are cremated, or eaten by wild animals or sharks, thereby being prevented from being given a decent burial? The Koreschan idea is that *every mortal* being, whether in the natural world or in the spiritual world, is in *hades*, in *sheol*, in *death*. The common grave is merely typical of the "grave" from which the resurrection takes place. The grave of the Biblical language is the place of burial of the Gods. That place of burial is the graven images, mortal beings. Every mortal man is in a grave. Many of them are "whited sepulchres, full of dead men's bones." From the mortal humanity the dead are to be raised. The processes are complex; but the literal Gospel makes emphatic the thought of truth, that the resurrection is "out from among the dead ones," out from the mortal state. Everybody is now in hell, even those apparently alive in the earth. The mortal state is hell, and we are all now in a society of *hades*, which is at present full of suffering, and other uncomfortable and tormenting things. When the resurrection is reduced to order, all these things will be abolished.



THE GREAT Ormond-Daytonia automobile races direct the attention of the nation to Florida. The crowning of the speed king is an event in the sporting world; but for Florida the coming of tourists by the hundreds and thousands from our own country and from Europe, is a still greater event. More and more widely the desirable and enjoyable climate of Florida is becoming known. Many factors will contribute to bring the great Peninsula State strikingly to the attention of the world. Its fruits, its developing industries, its climate, its remarkable progress in many lines, are all destined to contribute to the making Florida famous. But we believe the time will come when even these factors will be subordinated to a greater factor which will make Florida a great world-center. There is little that is elevating in automobile speed contests and regattas; they are all very well in their time and place. But a great center of art, of culture and refinement, of education and industry, a city withal founded upon new and progressive lines, will not only attract the attention of the world to Florida, but elevate the state to first place in character as well as in name and fame. The great possibilities of the ages focus in Southern Florida for achievement. The progress of the world demands the working of wonders along practical lines. It is for the working of these wonders that the Koreshan System and its City were founded. It is to this end that the forces of the Christian dispensation were projected down the channels of progress. The ultimate of all the activities of the age is inevitable. The future of Florida is unmistakably written on the Scroll of Destiny, and the great tongue of land between the seas will speak the words of the glory of the Golden Age.

IMMENSE BEDS of amber are found in Europe. The age of some of the beds is estimated to be more than 4,000 years. Their origin is a subject of speculation, but the substance is supposed to be derived from resinous forests. Portions of them contain vegetable debris; but a curious phenomenon is that millions of insects are entombed in the amber beds. Thus, as a writer observes, "It is in this magic mirror of these minute mummies that we have reflected the fauna of ancient times. The insects are very well preserved, because the oily ether killed them rapidly." Many of them are susceptible of definite identification. The butterflies, ants, common house-flies, and others, entombed in the amber thousands, perhaps tens of thousands of years ago and now brought to light, are of the same species, size, shape, character, and habits as those which are of common observation today. Take a mummified fly, for instance; compare it with one of today. They look as if they were cast in the same mold; and yet what a space of time intervened between their production! The preservation of all the peculiarities of form, function, character, and habit, through all the intervening millenniums, is a source of wonder. The central involution of all things must indeed be definite from age to age in order to evolve even the minutest forms of life and perpetuate their every detail. There is a place where all these things are mentally and vitally conceived—where the primary creation of the universe is achieved. It is in the mind of the wonder-working

Deity, who is so definitely related to the universe of his creation as to perfectly and definitely express his *every thought* in some vital form and function.

MR. GEORGE BRANDES, the famous Danish writer, gives the people of the world some wholesome advice on how to read. He deplors the fact that most people read many books and newspapers without paying much attention. He advises the reading of good books many times, holding that more good is derived in the way of culture and development by reading one book many times than many books once in the usual way. We are particularly interested in one expression: "As soon as a person or a thing interests my reader, my advice is: sieze it, absorb yourself in it. You will learn a thousand times more by so doing than by absorbing yourself in a thousand things and people. The object widens before your gaze and gradually expands to the whole horizon. But never begin with the horizon; you will know nothing of what you see." The Bible is praised as the best book; some of its choice poetry is pointed out. But the mind that comprehends the principles of its interpretation gets the most good out of it. The Bible is a Book of life, and relates specifically to the experiences of the Almighty in the median line of human progress. Truly, Mr. Brandes remarks: "A whole world can thus open itself out for us in a single book;" to which we may add, that the world itself, even the universe of Nature, constitutes a single book, the reading of which is possible. Indeed, until the whole is known, perfect comprehension of any part is impossible. The man who correctly and accurately reads the Book of Nature, himself involves all truth that may be expressed in the literature of the highest civilization.

THE WORK done by the Founder of Koreshanity at Jacksonville during the Pure Food Exposition, will doubtless be productive of gratifying results. He delivered two lectures while there; one being given in the Windsor Auditorium, and the other in the Exposition Auditorium. Both were well attended, considering the fact that a number of entertainments were in progress at the same time. Synopses of the Windsor Auditorium lecture were given in the reports in the daily papers of Jacksonville. We reprint one of the reports in another department of this issue. The lecture at the Exposition Auditorium was on the subject of the Cellular Cosmogony, which proved interesting and entertaining to many. Talks were also given in the Exposition Hall, where we had an exhibit of the Koreshan literature. KORESH expresses himself as well pleased with his conversations with the newspaper men of Jacksonville. Both the *Times-Union* and the *Metropolis* are to be commended for their favorable attitude. Their courtesies will not be forgotten. We shall refer specially to these publications in a future review. The *Times-Union* may soon contain an illustrated display of the Koreshan System and the Town of Estero. Many people heard of Koreshanity for the first time at the Pure Food Exposition, and the literature handed out will doubtless be studied by a large number of those specially interested in the new Cult.



# The Open Court of Inquiry.

THE EDITOR.

## New Experiments at Tamarack Mines.

"Enclosed you will find clipping from the *Milan* (Mo.) *Standard*, concerning recent experiments at the Calumet copper mines. If you think there is anything in it, I would like for you to explain it in the Court of Inquiry. It is certainly a very strange thing, and it would be interesting to have it explained."

The clipping above referred to contains an account, taken from the *St. Paul Gazette*, of recent experiments conducted at the famous Tamarack Mines in Michigan. Some apparently new facts are brought to light, strange to nearly everybody—facts likely to force changes in the accepted theories of gravitation. It is found that nothing that falls into the deepest mining shafts in the world ever reaches the bottom. One day a monkey-wrench was dropped into the shaft; it was found lodged against the east side of the shaft several hundred feet down.

The attention of the College of Mines was called to the fact; and the President of the college conducted a number of experiments, such as dropping small but heavy spherical bodies—not tossed in, but carefully suspended from thread, and thread burned by candle flame. In every case the bodies dropped were found about 500 feet down the shaft, lodged against the east side.

The cause of the phenomena still remains a mystery to the experimenters. The lateral gravity of the sides of the shaft, as calculated from the basis of accepted theory of mutual attraction of bodies, is not sufficient to cause a falling body to swerve eight or ten feet from the true vertical in traversing 500 feet. If it were pure lateral "gravitation," the effect upon plumb-lines suspended in the same shafts would be very marked; but in fact, such effect is not observed. We must look for the solution of the problem *in the falling body itself*, which is related to currents of energy in the space it traverses.

The falling body gathers magnetism through its momentum; and both its motion and force of attraction accelerate and augment to such an extent that the falling body is swerved from its vertical and drawn toward polar

points of magnetism in the earth. The case would be analogous to that of a magnet suspended near an iron bar—if we could suppose its magnetism to increase, it would be more and more drawn toward the bar until it should make final contact. In the falling body the magnetism is gathered or generated in itself, as it passes through space.

In this also we find the cause of the acceleration in the velocity of falling bodies. A body near the sea level drops  $16\frac{2}{3}$  feet the first second, twice that for the next second, and three times that for the third second, and so on. It is supposed that inasmuch as the attraction of gravitation carries the body  $16\frac{2}{3}$  feet the first second, it adds  $16\frac{2}{3}$  feet to its path per second. Hence, this is called the "law of falling bodies." But the "law" does not explain the constantly accelerating speed or motion; the so called law is merely a statement of fact, a measure of velocity in given times. The explanation is in the fact that the magnetic force of the falling body augments constantly in accordance with a fixed ratio, and its velocity increases proportionately until, if the body falls far enough, as in the case of a meteor, the gathered force fuses it.

Now if it were true that simple gravitation increases the velocity of falling bodies, simple gravitation should (from the basis of the supposition that the "heavenly bodies" move through space by virtue of corresponding attraction) correspondingly increase the velocity of the orbs in their paths for every successive given period of time. But no one is willing to admit that such acceleration of speed occurs; but *why* it should not, if the planets move by attraction, has not yet been set forth by astronomers. The difficulty is that astronomers endeavor to apply to lights above us, principles and laws of motion operative in ponderable bodies near the earth's surface.

Much has been written on the so called diurnal rotation of the earth. It is supposed to rotate toward the east. Astronomers assumed that projectiles fired perpendicularly should fall west

of the gun, because of the motion of the earth in the eastward direction. But experiments have never borne out the idea at all. Then it was held that bodies falling down mining shafts should fall toward the west side. Let us call attention to the fact that in the Tamarack Mine experiments, all the bodies that were dropped fell against the east side.

Doubtless, magnetic polar points are located east of the shafts, special mineral deposits, loadstone, etc. But common magnetism has effect only on iron or steel; still if magnetic force of given quality be gathered in a material in its descent, it will be attracted toward a corresponding mineral charged with corresponding vibratory magnetism. There is no reliance to be placed at all in the so called experiments to prove the earth's diurnal rotation or motion through space. Pendulums, projectiles fired, bodies dropped in shafts—all fail to sustain the idea of the earth's mobility.

Our readers may think at this juncture of the famous problem of a body dropped into a hole extending through the earth. Would the body slow down in its descent and stop at the center, or vibrate back and forth past the center? Many foolish articles have been written on the subject. The body would cling to the side of the hole.

## KORESH IN JACKSONVILLE.

Lectures on the Signs of the Times at the Windsor Auditorium.

We should like to publish all the favorably disposed daily press of the Florida metropolis recently containing concerning the work of KORESH, but space forbids. The following summary of his lecture, clipped from the *Florida Times-Union*, January 12, will interest our friends everywhere:

DR. CYRUS R. TEED, author of the *Reshman Universology*, lectured last evening in the Windsor Auditorium, his subject being "The Significance of the Times." In his lecture DR. TEED defined what he declares to be the order of human progress through cycles marked definitely, according to astronomical law. He maintains that dispensations be-



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and terminate with established periods, and that the Christian dispensation will terminate its career as all previous dispensations have ended, after which there will be inaugurated a reorganization of society on entirely new principles.

DR. TEED says that the Christian dispensation ends with the entrance of the sign Aries into the constellation Aquarius; and as the transition is now being made, the dispensation is at its end. The dispensation ends, he declares, with the disruption of the old church and state; and this is practically the fulfilment of the prophetic declarations, that the old heavens and earth shall pass away, meaning the old order of things as represented by the church of the old order, and the governments of the old order which constitute the heavens and the earth.

### Principles of Divine Communism.

His society is founded upon the principles of communism which, with the exception of its organic form, is like the socialism of the early Christian church. The early church held all its possessions in common, as then impelled by the operation of the Holy Spirit which at that time actuated the church.

The signs of the times, he says, are in agreement with the prophetic declarations of the Lord and his Apostles, wherein it is declared that the Christian dispensation will terminate with a terrible time of trouble.

One phase of the coming conflict will be inaugurated through the antagonism of capital and labor, between which there is a constantly widening breach. The tendency of capital to oppress the wage-earner, with the growing tendency of both sides of the controversy to consociate into definite forms of organic force, will ultimately precipitate a deadly conflict.

### Concerning Labor-Unionism.

The Doctor said that one of the greatest conspiracies of the times is that of labor-unionism, which aims to deprive the citizen of the rights which are his inheritance from the fathers who gave to us the liberty of which we have previously boasted, but which is being wrested from us through labor-unionism, in its encroachments upon our civil liberty.

In his lecture he dwelt on the subject of his Unity, saying that in cosmogony is taught that the universe is a cell, a hollow globe, the physical body of which is the earth, the sun at the center; that we live on the inside of the cell, and the sun, moon, planets, and stars are all within the globe; that the universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue

## List of ————

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

### The Guiding Star

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## Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Everybody's Magazine.—The table of contents of the February *Everybody's* shows at a glance that the number is fine. Charles Edward Russell's "Soldiers of the Common Good" for this number tells the story of the magnificent work of the German government in acquiring and managing its railroads. The article is finely illustrated, and is of special interest to all hopeful of reform. Vance Thompson's "His Majesty, the King of Spain," introduces the reader familiarly to the Spanish ruler; while the second paper by Hartley Davis, "Reporters of Today," places one in touch with representative newspaper writers. "The Players" is an interesting department, superbly illustrated. There is plenty of excellent fiction and poems; and "Straight Talk" and "With the Procession" are departments of taking interest. Lawson's "Story of the Amalgamated" continues to hold the attention of the public; but the concluding chapter of "Frenzied Finance" is given in the current number. In the March number he discusses the subject of the Insurance Investigation of New York.

The Arena.—The January *Arena* is a superb issue, full of articles that are at once interesting to the general reader and specially valuable to all persons in sympathy with the various progressive movements in the fields of politics, economics, art, science, and literature. In this issue the well-known dramatic critic, Kenyon West, contributes a critical paper on Richard Mansfield and his art, which is profusely illustrated with fine portraits of Mr. Mansfield in various roles. "The Railway Empire," by Frank Parsons, is a startling paper showing the tremendous power exerted by railroads. "The Heart of the Race Problem" is an opening paper of a series of discussions on the Negro question, by Archibald H. Grimke, who is one of the foremost Negro writers of the time. These are but a few of the many excellent and timely articles in the current *Arena*. The whole number is very good.

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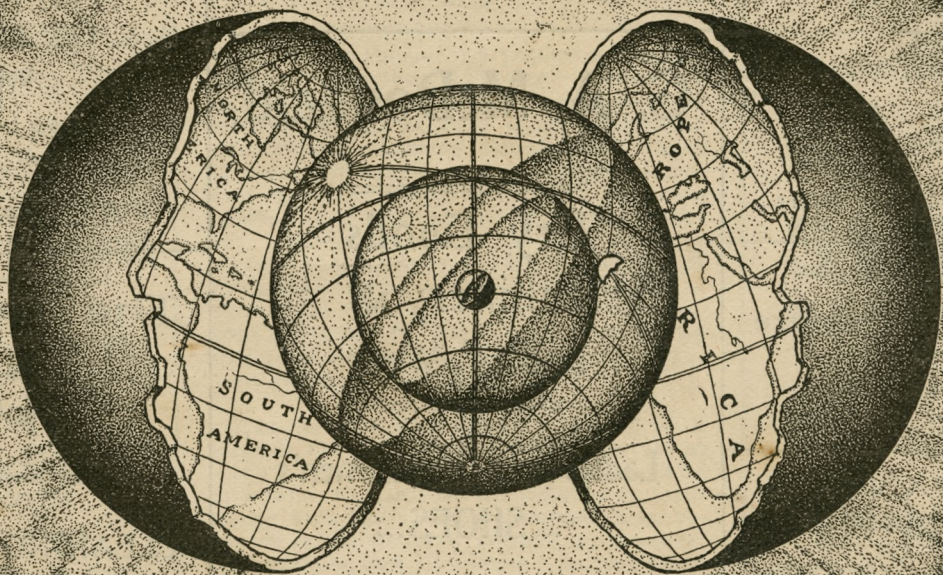
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